

The Chair appointed the following as the Committee: Hon George F. Edmunds, William A. Ingham, Esq., William P. Tatham, Esq., Samuel Dickson, Esq., and Richard L. Ashhurst, Esq.

Donations to the Cabinet and Library were announced, and thanks were ordered for them.

The death of Dr. George H. Horn, on November 24, 1897, æt. 58, was announced.

The following papers were read by title, as follows :

“ The Passamaquoddy Wampum Records,” by J. Dyneley Prince, Ph.D.

“ The Ethnic Affinities of the Guetares of Costa Rica,” by Daniel G. Brinton, M.D.

“ The Sources of Goethe’s Printed Text: Hermann and Dorothea,” by Prof. W. T. Hewett.

Mr. McKean read the reports of the Committee on the Henry M. Phillips Prize Essay Fund and of the Trustees of the Building Fund.

Dr. Frazer made a communication, illustrated by photographic views, on “ The Ourals and the Caucasus.”

The annual reports of Treasurer and Finance Committee were read.

The rough minutes were read, and the Society was adjourned by the presiding officer.

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## THE PASSAMAQUODDY WAMPUM RECORDS.

BY J. DYNELEY PRINCE, PH.D.

(Read December 3, 1897.)

The Passamaquoddy Indians of Maine, who, together with the Penobscots, now occupy Oldtown on the Penobscot river as their headquarters, are members of the great Algonkin family which was in former times the dominant native race from Nova Scotia to the Carolinas. The language still in use among the Passamaquoddies<sup>1</sup>

<sup>1</sup> The Indians call themselves *Pestumagatiek* in their own idiom.

is a northern dialect of the Algonkin stock, very closely allied to the idiom of the Etchemins or Maliseets of New Brunswick and to that of the Abenakis<sup>1</sup> or St. Francis Indians of Quebec, and less closely, although nearly, related to the language of the Micmacs of Nova Scotia.

The Passamaquoddies, Penobscots, Maliseets, Abenakis and Micmacs call themselves by the common name *Wabanaki* or "children of the dawn-country,"<sup>2</sup> which was in earlier days the generic name of the entire Algonkin family. These five tribes seem to have been members of a federation both with one another and with the Iroquoian Six Nations, and the Passamaquoddies have preserved the traditions regarding both of these unions in their Wampum Records, the text and translation of which are given in the present article.

The records of an Indian tribe were in nearly all cases orally transmitted by elderly men whose memories had been especially trained for the purpose from their early youth. It was customary for these keepers of the tribal history from time to time to instruct younger members of the clan in the annals of their people. The records thus transmitted in the case of the Passamaquoddies were kept in the memory of the historians by means of a mnemonic system of wampum shells arranged on strings in such a manner that certain combinations suggested certain sentences or ideas to the narrator or "reader," who, of course, already knew his record by heart and was merely aided by the association in his mind of the arrangement of the wampum beads with incidents or sentences in the tale, song or ceremony which he was rendering. This explains such expressions as "marriage wampum" or "burial wampum," which are common among the Passamaquoddies and simply mean combinations of wampum which suggested to the initiated interpreter the ritual of the tribal marriage and burial ceremonies.

This custom of preserving records by means of a mnemonic system was peculiar to all the tribes of the Algonkin race as well as to the Iroquoian clans. Brinton refers to the record or tally sticks of the Crees and Chipeways as the "rude beginning of a system of mnemonic aids."<sup>3</sup> It seems to have been customary in early times

<sup>1</sup> The Abenakis who call themselves *Wabanaki* are at present a small clan resident at St. Francis near Quebec. They were at one time a powerful New Hampshire tribe.

<sup>2</sup> See Brinton, *The Lenape and Their Legends*, p. 19.

<sup>3</sup> *l. c.*, p. 59.

to burn a mark or rude figure on a stick suggestive of a sentence or idea. Brinton adds:<sup>1</sup> "In later days, instead of burning the marks upon the stick, they were painted, the colors as well as the figures having certain conventional meanings. The sticks are described as about six inches in length, slender, although varying in shape, and tied up in bundles." Among the more cultured tribes the sticks were eventually replaced by wooden tablets, on which the symbols were engraved with a sharp instrument, such as a flint or knife. The Passamaquoddies appear never to have advanced beyond the use of wampum strings as mnemonic aids.

I obtained the Wampum Records at Bar Harbor, Me., in 1887, from a Passamaquoddy Indian, Mr. Louis Mitchell, who was at that time Indian member of the Maine Legislature.<sup>2</sup> The MSS. which he sent me contained both the Indian text and a translation into Indian-English, which I have rearranged in an idiom I trust somewhat more intelligible to the general reader. Owing to the fact that the Indian text in Mitchell's MSS. is written syllabically, without any attempt at a division into words, much less into sentences or paragraphs, the difficulty of editing the same with even approximate correctness has been very great. I have followed almost exactly Mr. Mitchell's extremely variable orthography, although tempted in many cases to depart from it, as he has written what is evidently the same sound sometimes in as many as three different ways. Thus, he was clearly unable to distinguish between *j* and *ch*, *a*, *u* and *e*, or *oo* and *u*, and he uses *k-c*, *kw-qu*, *b-p*, etc., apparently indiscriminately. I plead guilty in advance, therefore, to any errors which may occur in the original text, trusting that the interesting character and historical value of the records themselves will justify their publication in the state in which I offer them.

<sup>1</sup> *I. c.*, p. 59.

<sup>2</sup> The Passamaquoddy and Penobscot tribes send a representative to the Maine Legislature who is permitted to speak only on matters connected with the affairs of the Indian reservations.

## THE WAMPUM RECORDS IN PASSAMAQUODDY.

Mechi mieu begokni tohocioltowuk k'chi ya wioo w'skittap epitjik wasisek nespi w'sikyojik yot mechi mipniltimkil ; nitt etuch alitt-huswinook negmaoo tepit-hodmotit chewi kegw layoo kegu-sitch eliyock chewi layoo tech na neksayiu. Nitt etuchi m'sioo sise p'chittaketil kinwetaswinoo m'sitte elipitt w'skichin anquotch elquiyik sownisnook anquotch w'chipenook ketkik snoot segdenook ketkik k'ski yasnook. Pechiote pechiyik Wabnakik. K'mach w'sipkikm'n yaka keswook naga wew'chiyanya nitta tama weji-wetit w'tiyawa w'skichunoo kepechip-tolnen w'liagnetmag'n. N't ettlowsittgw-ton kisipootwusoo likislootemook. M'sitte tekepitt w'skichin kinwetto nitt k'chi lagootwag'n kitwitasso. M'sioo w'skichin nootek aknoomag'n m'sioo w'litt-hasoo. M'sioo w'si-watch yogonyalkatkisilet tekowm'k maltnitin. Nitt m'sioo kesookmik sittobjitakan opootwuswinoom. M'sioo kesookmik sittopetchitakan nissoo kessena agwam'k opootwuswinoom natchiwitchitagwik k'chi lagootwag'n kessena k'chi mawopootwuswag'n.

Nitt m'sioo kisma wewsettil nitt omache tipit-hodm'nya ta n'teh w'telook-h'dinya. Stepal m'sioo siwatch yokotit eli w'abli pemow-sittit ; yotk k'chi sogmak w'tiyana-k't kihee yot elapim'k asitt-wechosyokw k'n'mittunen elipegak napttwuk kenemittonenwul kesek ewablikil yot'l pegaknigil tem'hig'nsis'l to (?) naga tapyik tepakw-yil chewi poeskenoswul oskemioo nitte m'sioo w'tlikislootm'nya w'tlagootinya ; nitt otaginwipoonm'nya kisoook etuchi pootwusitit.

Nitt liwettasoo chikte wigwam. Yot w'kesekmenya etasikiskakil katama loo-wen-kelosioo m'sitte pootwuswin chewitpit-hasoo tanetch w'titm'n. Tan etuchi littootit tebaskuswag'n'l m'sitte w'tipit-hodm'nya tanetch likisi-chenetasso man'tim'k guni chikpultowuk topemlokemkil.

Apch etuchi apkw-timootit wigwam liwitassoo m'sittakw-wen tlewestoo nitt na guni omache pootwuswinya ; m'sioo potwooswin w'toknootm'n elippiyaks nage mech matnuttitit m'sioo eli w'sik-yoltotitits guenipn'ltim'k ; nittlo alteketch tepnasko yotipit-hatosoo naga k'temakitt-haman w'tepittemowa w'towasismowa nega mamat-wikoltijik ; mechi mieu yokli-w'sikyaspelik tahalote saglit-hat w'sikap naga m'tappeguin. Nitt m'sioo mitte westotitit. Nitt likisloomuk w'tlitionia k'chi lakalosnihag'n naga tochioo opoom'nya

## THE WAMPUM RECORDS IN ENGLISH.

Many bloody fights had been fought, many men, women and children had been tortured by constant and cruel wars until some of the wise men among the Indians began to think that something must be done, and that whatever was to be done should be done quickly. They accordingly sent messengers to all parts of the country, some going to the South, others to the East, and others to the West and Northwest. Some even went as far as the *Wabanaki*.<sup>1</sup> It was many months before the messengers reached the farthest tribes. When they arrived at each nation, they notified the people that the great Indian nations of the Iroquois, Mohawks and others had sent them to announce the tidings of a great *Lagootwagon* or general council for a treaty of peace. Every Indian who heard the news rejoiced, because they were all tired of the never-ending wars. Every tribe, therefore, sent two or more of their cleverest men as representatives to the great council.

When all the delegates were assembled they began to deliberate concerning what was best to do, as they all seemed tired of their evil lives. The leading Chief then spoke as follows: "As we look back upon our blood-stained trail, we see that many wrongs have been done by all of our people. Our gory tomahawks, clubs, bows and arrows must undoubtedly be buried for ever." It was decided, therefore, by all concerned to make a general *Lagootwagon* or treaty of peace, and a day was appointed when they should begin the rites.

For seven days, from morning till night, a strict silence was observed, during which each representative deliberated on the speech he should make and tried to discover the best means for checking the war. This was called the "Wigwam of Silence."

After this, they held another wigwam called *m'sittakw-wen tle-*

<sup>1</sup> According to Indian tradition, six Iroquoian tribes united in a confederation in the interests of peace. This was the famous league of the six nations: Onondagas, Mohawks, Oneidas, Senecas, Cayugas and Tuscaroras. The first five of these completed their league as early as the middle of the fifteenth century under the Onondaga chief Hiawatha. The object of the federation was to abolish war altogether (see Brinton, *The American Race*, pp. 82, 83). It is evident that the Passamaquoddy tradition embodied in this part of the Wampum Records refers to these proposals made by their Iroquois neighbors,

epasioo k'chi wigwam tebagalosneoo ; na w'tlitunia ebiss oponmoonya omittakw-sowall nitt wen pelestowatt nitt etuch eshemlioot-tam yot'l eyilijil w'nijan'l tebakalusneoo. M'sitte na w'tachwiyik settswawall naka na mejimioo w'm'tutwatm'n w'kchi squt wa wechi skanekaswenook. Yot wechi mach-hak wababi tebaskuswag'n'l.

Nitt lagalosnihag'n'l etlli-n'settwasik spemek nitt nitmame lagoot-wi-kislootmewag'n m'sitte kesigpesitt w'skichin newanko kesook-inito kenooklo kechayami milijpesw. M'sitte yokteke w'skichinwuk w'tachwi elyanya naga wiginya tebagaloosneoo teketch wen kegw liwableloket chiwisemha w'nikikowal w'tesemhogol ; nitt ebis kisi mawettasiks nittlo tane teppo wigitt tebakalosneoo chejik s't'menal tan eyigil tebaskuswag'n'l kessena essemha. Nitt wigwam ettlinwasik tabakalosneoo hidmowioo m'sitte kesitt w'skichin kesittakw chewi sanke wipemowsoo. Katama apch chigawi yotoltiwun chewi lipemowsowuk tahalo wesi westoltijik witsegesotoltijik opeskon wenikicowa. Nittlo k'chi squt etlli w'sittwasik wigwamek hidmowiw m'sitte ta wut kiswichitakw w'skichin nittetch ettlositit squtek wela manch skat apch teke yiwibmes-honwal. Nittlo wenikigowal ettlin m'sitt woot wigwamek nitt k'chi Sagem Kanawak. Nitte lakaloshig'n naga hibis hidmowiw wababi tebaskuswag'nl. Tan wut pelsetek chewi mawe sagyawal etlli n'settwojik nitt m'sigekw kisitt-piyak.

Nitte apch omach elok-h'dinya h'n'w'tlitunia apsegiguil w'tebaskuswag'nowal. M'sioo yot'l tebaskuswag'n'l chewi-littaswul wababik. Wechich kiskittasik tan teppo elikimwittpiyak elnogak m'sitech yo naga elimilichepegek wapap. Yot wapap elyot sagmak naga m'itapeguinwuk naga nipwultimkil. Elok-h'dimek tane etuchi metchmete sagem naga elipuskenoot eli-m'takittmowatil m'sitte w'skichinwuk. Wulasikowdowi wapap ; wigwamkewi wapap.

*westoo*, or "Wigwam of Oratory." The ceremonies then began. Each representative recited the history of his nation, telling all the cruelties, tortures and hardships they had suffered during their wars and stating that the time had now come to think of and take pity on their women and children, their lame and old, all of whom had suffered equally with the strongest and bravest warriors. When all the speeches had been delivered, it was decided to erect an extensive fence and within it to build a large wigwam. In this wigwam, they were to make a big fire and, having made a switch or whip, to place "their father" as a guard over the wigwam with the whip in his hand. If any of his children did wrong he was to punish them with the whip. Every child of his within the enclosure must therefore obey his orders implicitly. His duty also was to keep replenishing the fire in the wigwam so that it should not go out. This is the origin of the Wampum laws.

The fence typified a treaty of peace for all the Indian nations who took part in the council, fourteen in number, of which there are many tribes. All these were to go within the fence and dwell there, and if any should do wrong they would be liable to punishment with the whip at the hands of "their father." The wigwam within the fence represented a universal house for all the tribes, in which they might live in peace, without disputes and quarrels, like members of one family. The big fire (*ktchi squat*) in the wigwam denoted the warmth of the brotherly love engendered in the Indians by their treaty. The father ruling the wigwam was the Great Chief who lived at Caughnawaga. The whip in his hand was the type of the Wampum laws, disobedience to which was punishable by consent of all the tribes mentioned in the treaty.

After this, they proceeded to make lesser laws, all of which were to be recorded by means of wampum, in order that they could be read to the Indians from time to time. Every feast, every ceremony, therefore, has its own ritual in the wampum; such as the burial and mourning rites after the death of a chief, the installation of a chief, marriage, etc. There were also salutation and visiting wampum.

*Elok-h'dim'k tan etuchi mechmete Sagem.*

Tan etuchi mechinett sagem omutl'waqulm'n'l chewi temitaha naga n'kikw-wakw-san. M'sitte tan kesiyitt w'towegaknul w'tchap-yil w'tumhigen naga w'mutewag'n w'skichinwuk w'nittagitmowawal enguchi g'dunweyin. Tan etuchi tepnasgoyak w'skichinwuk wikwmania pootwuswinoowo pootwuswinia wateplomania pili sagmal negootekmi katama w'kislomowiyil sagmal. Nitte eli kisi-mawekislootmootitits nitt opechitakaya kinwetasswinoo newunol kesena kamachin hegwitnol hesgun elye Mikmakik, Kebeklo, Panwapskek welastogok sagem teli mechinett Pastemogatiek. Tan etuchi pechiyatit kinwettasijik elyatit Mikmakik nitte m'mittutitl wechkiyak eguidin metenegnahasik w'kisin setumenya kigw ittmowio nitte sagem w'moweman oskmaknesum w'tiyan nitt wechkoyak kigw nitk kinwut wechipechijik. Nitt m'sitte wen wasisek nake epijik w'skittapyik m'tappyataswook wenachi asikwenya malemte eguayik. Nitte peskw w'gapetasin natuchio w'tlintowatmun n'skawewintowag'n'l. Nitt w'tali esui n'skawan elamkigap wiyalit. Malem te mechintoo nitte na yok wechijojik peskw littposwin omilawiyen nitt na negum w'tasitetunan w'siwesul na negum w'wuskawan.

Malem te m'sioo mechi n'skaw-h'timek naga tuchioo omach yapasinya imye-wigwam'k w'naji mawehimianya. Malem tech apch kisi-myawletwuk naga tuchioo lippan tanpunote wigwam'k. Nitt m'sioo wen peji ti epijik wasisek m'sioo w'tlapasinya w'naji w'lasikwawa s'sikiptinenawa naga na opummunya m'tewegon tesagioo wigwam'k etlli wechiwetit nitt naga tojio kchi-yawiwul w'skichin wutakewag'nl.

Elukemkil etchwi kisetuchil meskw kisi sepyatikw nitt amskwas welaguiwik eh'li wulit-has soeltowegw pemgowlutwuk. Nitt apch wespasagiwik yotk mejiwejik opetchitaganya pesgowal oskittapemwal sagmawigwam'k wutiyanaya sagmal opawatmunia m'sitte w'unemianya oskittapi gwandowanek. Nitte sagem w'takinwettuwan oskittapemomaweman gwandowanek naga apch w'taginwettuwan yohote wechi-welijihi. Nitt na kisi kusyapasitit naga tojoo omoosketunia wapapyil naga tojoo egitosa negett elikislotmotits. Nitt ettlowsitt Pestumagatiek w'kuskatam w'k'chi-w'skinosismowow ; nittlo k'pawatmag'nkil yot ettlowsiyan k'najiwichi kehman eliat-k'chi'w'skinosismul. Malem te nega kise westoltitit yotk wechiwejik nitt



## CEREMONIES CUSTOMARY AT THE DEATH OF A CHIEF.

When the chief of a tribe died, his flag-pole was cut down and burnt, and his war-like appurtenances, bows and arrows, tomahawk and flag, were buried with him. The Indians mourned for him one year, after which the *Pwutwusimwuk* or leading men were summoned by the tribe to elect a new chief. The members of one tribe alone could not elect their own chief; according to the common laws of the allied nations, he had to be chosen by a general wigwam. Accordingly, after the council of the leading men had assembled, four or six canoes were dispatched to the Micmac, Penobscot and Maliseet tribes if a Passamaquoddy chief had died.<sup>1</sup> These canoes bore each a little flag in the bow as a sign that the mission on which the messengers came was important. On the arrival of the messengers at their destination, the chief of the tribe to which they came called all his people, children, women and men, to meet the approaching boats. The herald springing to land first sang his salutation song (*n'skawewintuagunul*), walking back and forth before the ranks of the other tribe. When he had finished his chant the other Indians sang their welcoming song in reply.

As soon as the singing was over they marched to some *imwewigwam* or meeting house to pray together. The visiting Indians were then taken to a special wigwam allotted to their use over which a flag was set. Here they were greeted informally by the members of the tribe with hand-shaking, etc. The evening of the first day was spent in entertaining the visitors.

On the next day the messengers sent to the chief desiring to see all the tribe assembled in a *gwandowanek* or dance-hall. When the tribe had congregated there, the strangers were sent for, who, producing their strings of wampum to be read according to the law of the big wigwam, announced the death of the chief of their tribe, 'their eldest boy' (*ktchi w'skinosismowal*), and asked that the tribe should aid them to elect a new chief. The chief of the

<sup>1</sup> From here on the recorder mentions only the neighboring Algonkin tribes as belonging to the federation which he has in mind. The northern Algonkin tribes were very probably in a loose federation with the Iroquois merely for purposes of intertribal arbitration. These Algonkin clans themselves, however, seem to have been politically interdependent, as one clan could not elect a chief without the consent of all the others.

na sagem onakisinn na wutelewestoon w'tiyan w'pemowsowinoom nitt negum holithodmun wenajiwi-chakekemiw wicho keman w'siwesul kipnael. Nitt apch yotk wechiwejik onagesin w'teleweston olasweltum'n kisi weleyet sagman eliwulmatulit napch okisiyinya nega tojoo onestom'nya kisookch etuchiweswesittit.

Wechiyowitit nittech apch liwitasso eldagemk ekelhoochin malem te kisachwuk weswesinya. Wechiyawitit nitt sagem w'tokinwet-tuwan oskittapem nitk k'siwesnowook kisachwuk weswesinya katama kiseltumwownewin toji neksayiu omach-honya. Napch mosket-taso wapap kelhodwei naga w'tegitmunya w'tiyawa: n't yot etlow-sit Mikmakik epit wasis w'skittap k'powatmagon k'chenesin apch waxisook nio nitt kigwusin katagonkuthag'n k'machkulit-hookowa. Nitt ittmowioo katama okiseltumwawun omach-halin.

Nitt apch elok-h'dim'k liwitasso n'skowh'din. Nitt apch sagem opechitagon oskittapem onachi ketonkatinya k'chikook nitt appi k'tunkatitit nitt w'telogw-sumnia tan eli pechputit m'sioo weyesis nepahatijihi malem te m'sioo kegw kisogwew. Nitt m'sioo machep-taso gwandowanek nitt etkli kitimawemittsoltitit naga kinwetowan nojikakolwet (*or* notgudmitt) w'talqueminowticook k'waltewall (*or* wikw-poosaltin). Nitt m'sioo wen w'nastowan. Elque milit nitte na w'quaskoltinya wasisek epitjik w'skitapyik pemip-hatijihi waltewa mosque weya malem te pechik sikowlutwuk gwandowanek. Nitte m'sioo t'holpiyanya pemkemigeek nitt yotk nojitophasijik otephemwan yayate elapesitt. Yot nitt elwittasik elok-h'dim'k egehodwi wikw-paltin; nitt kisapeseltitit omach yapasinya. Nitte apch neksayiu appat aptdoowuk. Nitt naga tochio h'nskowh'din nitt apch yotk wechiwejik onakisinn peskw w'tlintowatm'n'hichi eleyiks elittotits omesomsowuk peskwun kessena nisol elintowatkil. Nitt na sagem wut wechi yot wenskawan-na.

Malem te nitt mechintotim'k nitt sagem holpin eppasio gwandowanek kelnek pegholagnosis naga epeis nitte omache k'tumosin omachetemun opekholog'n naga otlintowatmun k'tumaswintowag'n'l. Nitt miswen onayinyan opemkan w'skittapyik epitjik pechiote wasisek nitt omikmow powl'tinya.

Nitt malem te mechitt piye apch naga tojoo apch otakinwipunmunia etuchi mach-hatit. Apch kisatchitit nitt apch sagem nimwul-k'd'minya hilelok-h'dimkil. Anquotch metch nichu kesspemi minwukelhak yot nitt eldakewag'n anquotch metch nihilente

stranger tribe then arose and formally announced to his people the desire of the envoys, stating his willingness to go to aid them, his fatherless brothers, in choosing a new father. The messengers, arising once more, thanked the chief for his kindness and appointed a day to return to their own people.

The ceremony known as *kelhoochun* then took place. The chief notified his men that his brothers were ready to go, but that they should not be allowed to go so soon. The small wampum string called *kellhoweyi* or prolongation of the stay was produced at this point, which read that the whole tribe, men, women and children, were glad to see their brothers with them and begged them to remain a day or two longer; that "our mothers" (*kigwusin*), e. g., all the tribal women, would keep their paddles yet a little while. This meant that the messengers were not to be allowed to depart so soon.

Here followed the ceremony called *N'skahudin*. A great hunt was ordered by the chief and the game brought to the meeting-hall and cooked there. The *noochila-kalwet* or herald went about the village crying *wikw-poosaltin*, which was intelligible to all. Men, women and children immediately came to the hall with their birch-bark dishes and sat about the game in a circle, while four or five men with long-handled dishes distributed the food, of which every person had a share. This feast was called *kelhootwi-wikw-poosaltiu*. When it was over the Indians dispersed, but returned later to the hall when the messengers sang again their salutation songs in honor of their forefathers, in reply to which the chief of the tribe sang his song of greeting.

When the singing was over the chief seated himself in the midst of the hall with a small drum in one hand and a stick in the other. To the accompaniment of his drum he sang his *'k'tumasooi-n'ta-wagunul* or dance songs, which was the signal for a general dance, followed by another feast.

The envoys again appointed a day to return, but were deterred in the same manner. As these feasts often lasted three weeks or a month, a dance being held every night, it was frequently a long time before they could go back to their own tribe, because the chief

kessena te peskw kiskus etasi-welaquiwigil pemkak ; nitt quenni wechi yot.

ELOK-H'DIM'K TAN ETUCHI ELYOOT SAGEM.

Malem te m'sigekw mitnaskiyi nitt naga toji sankiyiw omaja hapanya malem tech nitk pechiyik elyatit wecheyawitit nitte na omawemania opemowsowinomwa w'teginwetowania eli kisi-kiwkenitit eli pekwatotit wichoketwag'n. Miyawal te nitk na ketkik otapch-yanya ki w'kenitsepenik. Nitt w'chi-mach-yiw otaskowal-munia wechijan nachiwichi sakmakatenik. Malem te pechiyik om'sioo nitt me (?) elok-h'dimkil-lelan nach sekeptin ewan nut pemkemek. Pechiyatil odenesisek kisi-pemkatil kisi-n'skowh'ditit.

Malem te tama nisook nekiwik naga omache hel-yanya m'tewagem'l n't sagem kitwi yot om'tewagwemul. Malem te kisachitt otemepelanya h'nitt peskw sagmak oponmowan naga w'nasettowan omannim'l naga na onas-hewhotlanya pileyal elequotewag'n'l. Nitt peskw sagem onestomowan yohot sagmal kisiyajik wutege k'chi-w'skinosismowa k'tachwi elokepa tan eli kisi wulasweyekw naga na k'tachichik s't'wania nekemch na elookil tan wechi miyawil wahod opemowsowinoom. Yot'l na echwi elokejil sagem w'tachiwi sagitonel m'sioo tan yoot'l nekachikil. W'tachwi klamanel chikow yoot'l timkil matn'toltimkil w'tachwi na kig-ha opemowsowinoom. Chikate w'pemowsowag'n lawutik.

Napch omach yot asinya gwandowanek w'nachmoyowag'nya. Napch sagem w'kutomasin naga wisek-han sagmal sagmaskw wisek-hod pili sagmal naka kiskamek.

Apch wespasakiwik naga okeptinen teboloman elwig'n'k keswuk nihitanke yachihi w'tliteboloma wataholoteh elitebolomoot sagem. Peskw na elipemket wut eli wisek-hot. Eli miloot o'manimwa aguami sagleyowal katik sagem napch wut piliwi sagem oskowiman naga onestomowan kesich pigak wutlokewag'nowal miyawal tena okisajin otewepoosan m'tewaguem. Nittle metewag'n-mel osagmamwal nitk gaptinek wiwunik apwihtowatijil ya te chikihig'n'l kelnajit ayat na tan teppo yot kegus ewabligik quasijik kemenia pekusek w'tachwi pekiyawal. Yot nitt itmowin w'tachiwi wulankeyowowwal tan te quenowsiltit pemowsowag'nawa te w'tlipoonm'nia.

would detain them whenever they wished to return. Such was the custom.

#### THE CEREMONY OF INSTALLATION.

When they reached home, however, and the embassies from the other *Wabanaki* tribes had also returned, the people of the bereaved tribe were summoned to assemble before the messengers, who informed them of the success of their mission. When the delegates from the other tribes, who had been appointed to elect the chief, had arrived and the salutation and welcome ceremonies had been performed, an assembly was called to elect the chief.

This took place about the second day after the arrival of the other *Wabanaki* representatives. A suitable person, a member of the bereaved tribe, was chosen by acclamation for the office of chief. If there was no objection to him a new flag-pole was made and prepared for raising, and a chief from one of the kindred tribes put a medal of wampum on the chief-elect who was always clothed in new garments. The installing chief then addressed the people, telling them that another "eldest boy" had been chosen, to whom they owed implicit obedience. Turning to the new chief, he informed him that he must act in accordance with the wishes of his people. The main duties of a chief were to act as arbiter in all matters of dispute, and to act as commander-in-chief in case of war, being ready to sacrifice himself for the people's good if need were.

After this ceremony they marched to the hall, where another dance took place, the new chief singing and beating the drum. A wife of one of the other chiefs then placed a new deer-skin or bear-skin on the shoulders of the new chief as a symbol of his authority, after which the dance continued the whole night.

The officers of the new chief (*geptins*) were still to be chosen. These were seven in number and were appointed in the same manner and with the same ceremonies as the chief. Their duties, which were much more severe, were told them by the installing chief. The flag-pole, which was the symbol of the chief, was first raised. The *geptins* stood around it, each with a brush in his hand, with which they were instructed to brush off any particle of dust that might come upon it. This signified that it was their duty to defend and guard their chief and that they should be obliged to spill their blood for him, in case of need and in defense of the

W'tachwi lipoonmenia opokenoom ya hotankeyowa tich-hi nihitanke yatgotachihi tan etuchi nesa naguak pechyamkotit. Chewi noteyik gaptinek wut sagem kislomot katama kiselumwawun wichipnusin ansa teppo w'tankeyowa opemowsowinoom naga w'note genekmen tan gekw-nesanaguak pechiyak. Nitt wut sagem naga otelitepsowinoom okisitpesotinia.

Nitt apch ketkil elok-h'dimkil malem te nitt welaguiwik nitt yaka opemkanya tegio te apch echeguak enitespatek w'tenkamhedoltinia. Enowdoltowuk epeskum-h'dinya w'kisik-apwelanya metewagwemel. Nitt m'sioo tan elitowtoltitit ek-hodasik tan wut neglo-wechik niktech wikw-nekik niltelkisek hodasikil. Nitt elok-h'dim'k anquoch queneket nihi sente kessena te pes-kisoos.

#### NIBOWE ELDAKEWAG'N N'KANSOSWEI.

Tan etuchi w'skinoos pewatek oniswitijil en w'takin-wetowan w'nikigo naga tan yot'l pawatgil nika nio nitaskowtitiesil netch wut k'takw-hemoos w'takin-wetowan w'telnapem nitt skawen waplithodmuk nittech tekw-chetunia. Nitt wut k'takw-k'moos:milan kelwasilipil pileyal mowinewiyul kessena odook kessena quabitewiyul. Nutch wut oskinoos omachep-hon odeneksonel yet nackskw wikowak netch nitponan wut neksonel nowtek wigwamek; yote ebonel nisol naga nowtek naga k'soshone. Nitt elichpi milipitasik ela-wigwam nitt kisekelat w'doneksonel. Wut loo nackskw omitakw-sel otakin-wetowan otelnapem malem te kisi mowemat w'nustowan eliwisilit w'skinosel pechipowat matonijanel w'niswinya. Nitt skawen wablithodmuk nittech wut kitakw-p'moos w'telkiman w'tusel nowtek pemekpit eneksone nittech nitt kisitt piye nipwoltin nitan elikwusitasik wigopaltin mawemitsoltin ayot pemkamik neskow h'dim'k. Anquotch quenatk't pemlokemkil.

#### NIBOWE ELDAKEWAG'N YOTE PILIOO YOT KISI MAWETASIK.

Tan etuchi w'skinoos ketwakatek w'tachwich na kinwettwa w'nikiko w'nostowan nackskwyil powatkil. Netch wut k'takw-hemoos omaweman w'telnapemwa nitt skatwen waplithodmuk. Nitch w'dakinwettowania nojikelol welijil nitch omacheptunia nequotatkeyi wapap nittech nitt milatit wut nackweskw omitakw-sel naga tan te kisikesitit kesosejihi najichik lutkig wapap egitasik nibowei. Liwitasso k'lelwewei yotech w'tetlegitm'n elgitnuwik w'nestowalch na eli-wisilit

tribe. All the women and children and disabled persons in the tribe were under the care of the *geptins*. The chief himself was not allowed to go into battle, but was expected to stay with his people and to give orders in time of danger.

After the tribal officers had been appointed, the greatest festivities were carried on; during the day they had canoe races, foot races and ball-playing, and during the night, feasting and dancing. The Indians would bet on the various sports, hanging the prizes for each game on a pole. It was understood that the winner of the game was entitled to all the valuables hung on this pole. The festivities often lasted an entire month.

#### THE MARRIAGE CEREMONY.

##### *The Ancient Rite.*

It was the duty of the young Indian man who wished to marry to inform his parents of his desire, stating the name of the maiden. The young man's father then notified all the relatives and friends of the family that his son wished to marry such and such a girl. If the friends and relations were willing, the son was permitted to offer his suit. The father of the youth prepared a clean skin of the bear, beaver or deer, which he presented to his son. Provided with this, the suitor went to the wigwam of his prospective bride's father and placed the hide at the back of the wigwam or *nowteh*. The girl's father then notified his relations and friends, and if there was no objection, he ordered his daughter to seat herself on the skin, as a sign that the young man's suit was acceptable. The usual wedding ceremonies were then held, viz., a public feast, followed by dancing and singing, which always lasted at least a week.

#### THE MARRIAGE CEREMONY IN LATER DAYS.

After the adoption of the wampum laws the marriage ceremony was much more complicated.<sup>1</sup>

When the young man had informed his parents of his desire to marry and the father had secured the consent of the relations and friends, an Indian was appointed to be the *Keloolwett* or marriage herald, who, taking the string of wampum called the *kelolwawei*,

<sup>1</sup> Mitchell interpolated this remark.

oskinosel n't pawatek nit'l nackskwuyil oniswinya. Nittech nitt metewestakw nittech weswi yapasinia yot w'skinoos wigek. Nitte-et-tlaskowasooltitit tegio asittemoot. Nittech na wut nackskw omitakw-sel omaweman otelnapemw'l nittech skatwen wablit-hamagw nit'l pechi kelolwelijil nittlowen kegw k'chi chitwat ewabligik w'mestom'nch. Nittech sagesso k'tinipwooltimkepn. Nittlo m'sioo li wulit-hodmotit nitt etepkisitpiye. Nitt neke oskichinwuk kisi papatmotit nitch patlias onipwik-han.

Nittech nitt'l nibowe eldakewag'n'l elok h'dim. Wutech w'skinoos omilwan pileyal elquootewag'n'l nitt kissewett wut pilkatek netch omach yapasinia oniswitijil wigwek netch w'natlasikwan w'niswitijil wenachi sekeptinenan w'niswitijil naga kesosejihi. Yot nitt eliwittasik eldakewag'n wulisakowdawag'n. Nitt weswesitt wikwak nutch nut holpiyanya yohot na pechi kesosejihi quesquesoos naga pilskwessis naga gana w'skittapyik. Wutech na w'skinoos na onag'nl ma keslasikasijih nittech omach yapasinia w'nachi sekeptinenya. Malem tech metlasikowdoltin. Nittech uletonya k'chi mawepoltimek wutech nackskw towipootpoonek liwitass natpoonan oskittapyik epijik pechi te wasisek. Wutech na w'skinoos soksagw kotch meketch tlagw-te mijwag'n malemch kisakw-tek. Nitt wiko-paltinya netch w'gagalwaltinya k'waltewall. M'sitte wen w'nestem nitt.

Nitt omache guaskoltinia natchi teppam wan wikopalan. Mechte nibowattimek meskw metekto. Nitte otlas-hewhodlusooltinya naga omach yapasinia gwandowanek. Malem te pachaswook gwandowanek pechi kesosejihi. Nitte kes yapasitit nitte pesgowat peskutenil ech wechi k'chich yot lusoweskw eliyit kis gwandowanek. Nitt ne oskinoo-lusoo. Ena negum omach yapasinia kesoooswechihi malem te petapaswuk kesyapasittit nitt apch peskw-tay peskowat. Nitte gaptin omachep-han omachi-ostook kegania oniswitijil.

Malem te epasitpokak en-onatpoon-h'dinya kiste wulaquipwag'n. Nitt etli mikomoot yotk kisiniswijik nitt yot'l lusowesquiwil omache kesooosanya k'chi epitjik. Otasohonel na onespiptonial.

Metegut.



went to the wigwam of the girl's father, generally accompanied by as many witnesses as cared to attend. The herald read the marriage wampum in the presence of the girl and her father, formally stating that such and such a suitor sought his daughter's hand in marriage. The herald, accompanied by his party, then returned to the young man's wigwam to await the reply. After the girl's father had notified his relatives and friends and they had given their consent, the wedding was permitted to go on.

The usual ceremonies then followed. The young man first presented the bride-elect with a new dress. She, after putting it on, went to her suitor's wigwam with her female friends, where she and her company formally saluted him by shaking hands. This was called *wulisakowdowagon* or salutation. She then returned to her father's house, where she seated herself with her following of old women and girls. The groom then assembled a company of his friends, old and young men, and went with them to the bride's wigwam to salute her in the same manner. When these salutations were over a great feast was prepared by the bride, enough for all the people, men, women and children. The bridegroom also prepared a similar feast. Both of these dinners were cooked in the open air and when the food was ready they cried out *k'waltewall* "your dishes." Every one understood this, which was the signal for the merry-makers to approach and fall to.

The marriage ceremonies, however, were not over yet. The wedding party arrayed themselves in their best attire and formed two processions, that of the bride entering the assembly wigwam first. In later times it was customary to fire a gun at this point as a signal that the bride was in the hall, whereupon the groom's procession entered the hall in the same manner, when a second gun was fired. The *geptins* of the tribe and one of the friends of the bride then conducted the girl to the bridegroom to dance with him. At midnight after the dancing a supper was served, to which the bride and groom went together and where she ate with him for the first time. The couple were then addressed by an aged man (*no-imikokemit*) on the duties of marriage.

Finally, a number of old women accompanied the newly made wife to her husband's wigwam, carrying with them her bed-clothes. This final ceremony was called *natboonan*, taking or carrying the bed.

The End.